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## BISHOP POTTER CALLED BY DEATH LAST NIGHT

**FOREMOST FIGURE IN EPISCOPAL CHURCH IN AMERICA PASSES AWAY AFTER LONG ILLNESS — RELAPSE COMES WHEN HOPES OF RECOVERY ARE ENTERTAINED**

Cooperstown, N. Y., July 22.—Bishop Henry Codman Potter, of the Episcopal diocese of New York, died here last night. Death followed an illness of several weeks, which began with stomach trouble and developed complications. For the past week the bishop had appeared to gain, but he suffered a relapse yesterday and last night all hopes of recovery were abandoned.

Bishop Potter was first and foremost a churchman in the sense that the Episcopal church uses that word. He came almost naturally by his standing in the church, for both his father and his uncle were bishops. Henry Codman Potter was born in Schenectady, N. Y., May 25, 1835, the son of Bishop Alonzo Potter, of the diocese of Pennsylvania. He was educated in the Episcopal Academy at Philadelphia, but like Phillips Brooks he took his divinity course in the famous old Alexandria Theological Seminary in Virginia, graduating therefrom in 1857. Strangely enough he did not have a collegiate education. After his ordination in 1858 his first charge was in Greensburg, Pa., for one year. He then went to St. Johns, Troy, where he was rector from 1859 to 1866. He resigned this position to accept the post of rector of Trinity church, Boston, where he continued until he became rector of Grace church, New York. In 1883 he resigned this post to become coadjutor bishop of New York, to his uncle, Horatio Potter. The latter died in 1887, and his nephew then became bishop.

Bishop Potter had not long been in his new office when he began to exhibit the energy and vigor which later made him the leader of his church. One summer, instead of going to Europe, he decided to remain down in the city proper, and to look after the poor of that section. He came to know this life intimately, and it was about this time that he gave forth his famous utterance, that "the Episcopal church, in spite of its magnificent traditions, would be a monstrous impertinence" in case it did not exert itself toward the solution of social problems and the uplifting of the masses of the people. The bishop's liberal views on ten-

perance subjected him to considerable criticism. The most striking manifestation of his theory in this regard was the dedication of the famous "Subway Tavern" in New York, with prayer and an address by the bishop. The Subway Tavern was a sort of saloon where the working man, if well planned, could go and get his drink quietly without being subjected to vicious influences. It became the centre of sensational attention for several months in mercantile New York, but at length it lost its novelty, failed to attract the poorer classes, and within a year or so was abandoned as a reform saloon, and became like any other groggery. As a financial experiment also it was a failure.

The bishop took many journeys to Europe, where he was received, of course, with marked attention. That this did not disturb his peace in any way was shown by his utterance in London, and his repetition of the same thing when he returned to New York. "You may depend upon it there is no love lost between the two countries. I think there is a good deal of gush about the British protestations of love for America."

He was very liberal with his min-



BISHOP HENRY C. POTTER.

isters, and was especially hearty toward Dr. Rainsford, at whose views and ways many New York churchmen at first looked askance. But one day when a gathering of ministers was at his house Dr. Rainsford arrived late, having just come in from a fishing trip and wearing his angling togs. This was too much for the bishop, and he said abruptly:

"Oh, Rainsford, please go and put on something canonical!"

And Rainsford did.

The greatest monument to Bishop Potter's memory will undoubtedly be the famous cathedral of St. John the Divine, which is being built on University Heights, New York. The bishop threw his whole soul into this great work, raised millions of dollars

for it, but he did not live to see more than a small part of the magnificent structure completed. He himself never expected to see the completion of the work, and did not even expect the next generation to see it, but with characteristic greatness of mind he planned far ahead and rejoiced in the idea that some future generation would enjoy the magnificent sight of the completed cathedral.

In 1899-1900 the bishop made a journey round the world, visiting the Philippines and highly approving the work which General Otis and the United States army were doing in that region. In the winter of 1904-05 Bishop Potter took another trip around the world, inspecting the various missionary stations and getting from the journey rich material for addresses, lectures and sermons, and bringing before the eyes of the church what he regarded as the real value of missionary work in foreign lands. In 1902, upon his request for a coadjutor Rev. Dr. David H. Greer, rector of St. Bartholomew's church, was appointed.

Bishop Potter was twice married, first in 1858 to Eliza Roberts Jacob, daughter of one of his parishioners in Greensburg, Pa. Mrs. Potter died June 30, 1901, from heart failure, leaving him five children. In the autumn of 1902 the bishop was married to Mrs. Alfred Corning Clark, a widow of 55.

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